

ULRICH MARZOLPH

“PLEASANT STORIES IN AN EASY STYLE”:  
GLADWIN’S PERSIAN GRAMMAR AS AN INTERMEDIARY  
BETWEEN CLASSICAL AND POPULAR LITERATURE

Teaching by way of stories relies on a long tradition especially in the Oriental literatures. The numerous “mirrors for princes” preserved in Persian and Arabic, of which *Kalila and Dimna* is the most prominent example, document to the popular method of offering instruction in an allegorical form which, as being more subtle, was intended to be more effective than straightforward exhortation.<sup>1</sup> The stories contained in these compilations conveyed messages of behaviour and conduct by admonishing to follow the good and cautioning to keep away from the bad example. Thus, their intention was largely of a moral nature. On the other hand, stories were employed as an apt instrument of instruction because of their entertaining value. They were capable of diverting and instructing at the same time, so that learning would take place in a relaxed and playful atmosphere, even to the extent that amusement would almost cover up the original intention. Taking all this into account, stories would offer themselves for almost any educational purpose, and it seems only natural that in modern times they were eagerly employed in the service of many different branches of institutional tuition, to an increasing degree since classical learning gave way to teaching in the vernacular, suitable for larger parts of society. Language tuition was just one of the many different areas in which stories could be employed. Portraying an influential representative for this field, Kurt Ranke in 1979 has commented on the *Praktische französische Grammatik* compiled by Johann Valentin Meidinger (Dessau 1783), which in the 18th and 19th centuries in Germany served as a widespread introduction to the French language.<sup>2</sup> Since then, folk narrative research has dealt with different aspects of the role and function of tales and stories in an educational

<sup>1</sup> I. KHALIFEH-SOLTANI: *Das Bild des idealen Herrschers in der iranischen Fürstenspiegel-literatur dargestellt am Beispiel des Qābūs-Nāmē*. Diss. Tübingen 1971; A. K. S. LAMBTON: *Islamic Mirrors for Princes*. In: *Atti del Convegno internazionale sul tema: La Persia nel medioevo*. Rome 1971, 419-442; C.-H. de FOUCÉCOUR: *Hadāyeq al-siyar, un miroir des princes de la cour de Qonya au VIIème-XIIIème siècle*. *Studia Iranica* 1 (1972), 219-228.

<sup>2</sup> K. RANKE: *Via grammatica*. *Fabula* 20 (1979), 160-169.

context, culminating in a recent detailed study on traditional narrative materials in German reading-books between 1770 and 1920.<sup>3</sup>

Persian language tuition is no exception to the rule. Early specimens of Persian grammars published in the West since Ludovico de Dieu's *Rudimenta linguae persicae* (Lugduni Batavorum 1639) do not pay attention to language exercises let alone narrative materials.<sup>4</sup> However, this fact does not result from a particular neglect on behalf of the authors. It is rather due to the general contemporary approach towards foreign languages, which would be inclined towards regarding any foreign language, in this case Persian, in terms of comparability to any of the classical languages of learning such as Greek, Latin, Hebrew or Sanscrit.<sup>5</sup> It was due to this attitude that even as late as the end of the 18th century, William Jones would have to preface his *Ketāb-e Šekarestān. A Grammar of the Persian Language* (London 1771) with an extensive lament not only deploring "the great scarcity of [Persian] books" but moreover the fact that not many people were capable of reading these books, because "the greater part of them are preserved in the different museums and libraries of Europe, where they are shown more as objects of curiosity than as sources of information". Contrary to previous works Jones promised to teach anyone using his book within "less than a year" to trans-late Persian letters and to converse in that language.<sup>6</sup> In order to achieve this goal he embellished the theoretical parts of his grammar with frequent quotations from the Persian classics, some of which in the fields of history, poetry and philosophy he advertised in an appended "Catalogue of the most valuable books in the Persian language". Though Jones' intention was commendable, it must remain doubtful, whether the examples given did enable a ready understanding of the grammatical problems they were meant to illustrate, since the author shows a preference for rather sophisticated extracts unsuitable for the beginner.

<sup>3</sup> I. TOMKOWIAK: *Traditionelle Erzählstoffe im Lesebuch. Ein Projekt zur schulischen Geschichtspädagogik zwischen 1770 und 1920*. *Fabula* 30 (1989), 96-110; ead.: *Lesebuchgeschichte. Erzählstoffe in Schullesebüchern 1770-1920*. Berlin - New York 1993.

<sup>4</sup> Early Persian grammars include John GREAVES: *Elementa linguae persicae*. London 1649; Ignatius à JESU: *Grammatica linguae persicae*. Rome 1661; Giovan Battista PODESTÀ: *Cursus Grammaticalis Linguarum Orientalium scilicet Arabicae, Persicae et Turcicae*, II. Vienna 1691. 3 vols. For other similar works see J. Th. ZENKER: *Bibliotheca Orientalis*, I. Leipzig 1846, 34-37.

<sup>5</sup> Cf. Adriaan RELAND: *Oratio pro lingua persica et cognatis literis orientalibus*. Trajecti ad Rhenum 1649; Othmar FRANK: *De Persidis Lingua et Genio. Commentationes philosophico-persicae*. Norimbergae 1809.

<sup>6</sup> W. JONES: *A Grammar of the Persian Language*. London 1771, preface III, XXI.

Such was the desolate situation of Persian language tuition in Europe by the end of the 18th century, when on the other hand the need for a solid knowledge of that language was felt, notably in British policy. Persian not only was the vernacular in Iran and parts of Afghanistan and Central Asia, but moreover had been for several centuries and still was the language of Mughal rule in the Indian subcontinent, which was about to become the prime object of British economical interests as well as territorial acquisitions. This was reason enough to give high priority to a solid instruction of the Persian language.

Thus it was a matter of course that in connection with the establishment of the College at Fort Williams in Bengal, termed by Lord Wellesly as the "Oxford of the East", the "linguistically proficient soldier-diplomat"<sup>7</sup> Francis Gladwin,<sup>8</sup> then one of the temporary superintendents in the Persian department, compiled a comprehensive introduction to the Persian language, entitled *The Persian Moonshee* (1795). A revised third edition published five years later is qualified as having been "adapted to the use of the College at Fort William in Bengal". This edition was reprinted in London 1801 and subsequently abridged and revised by William Carmichael Smyth, "containing a copious grammar and a series of entertaining stories ... in the Arabic and Roman characters, together with an English translation" (1822, 1840<sup>2</sup>). In the preface to the second edition, Smyth qualifies Gladwin's work to be in request "not only in Great Britain and India, but also in Paris, and in other parts of the Continent of Europe". In addition, Smyth quotes his information "that this is the text book constantly used in the Persian Class at the Collège de France, and also at most of the public institutions in this kingdom" and concludes: "Indeed, I think I may fearlessly assert, that it is the best elementary Work [!] that ever was published of the Persian language".<sup>9</sup> This apparent success of Gladwin's *Persian Moonshee* probably is not so much due to its grammatical presentation,<sup>10</sup> but rather to the appealing way in which the author furnished additional material for practice. Above all its success lies in the chapter named "Hekāyāt-e laṭīf dar 'ebārat-e salīs", 'Pleasant stories in

<sup>7</sup> D. KOFF: *British Orientalism and the Bengal Renaissance. The Dynamics of Indian Modernization 1773-1835*. Berkeley - Los Angeles 1969, 50.

<sup>8</sup> On Gladwin see *Dictionary of National Biography*. Ed. L. STEPHEN. London 1890, XXI, 407; British Biographical Archive, fiche 475/052-055.

<sup>9</sup> SMYTH 1840, preface VII.

<sup>10</sup> Cf. the critical evaluation by M. LUMSDEN: *A Grammar of the Persian Language*. 2 vols. Calcutta 1810, vol. 1, III.

an easy style', appended to the theoretical part of the work as exercises for reading and translating.

*Hekāyāt-e latif* is a title evidently not meant to be particularly inventive. While this qualification applies to the title, it is also valid for the contents of the chrestomathy. *Hekāyāt-e latif* presents altogether 76 short humorous narratives written in a comparatively uncomplicated style. The stories are largely modelled on originals in classical Persian literature, and some of them had been popular for centuries. In this respect the *Hekāyāt-e latif* bear a close resemblance to chapbooks current in Europe in the 16th to 19th centuries. There is no certain information available about the author, or rather compiler, of these stories. Most probably the Indological scholar Johannes Hertel is right in supposing some "Indian Muslim", more specifically a "Muslim scholar employed in [Gladwin's] service".<sup>11</sup> This supposition is supported by the fact that the chapter on "Phrases and Dialogues in Persian and English" immediately following the "Pleasant stories" is explicitly quoted to have been "written by a Moonshee employed by the late William Chambers, Esq. [Interpreter to the Supreme Court in Bengal] in the year 1793". Similarly to the subjects contained therein, which "were dictated, and the work superintended by Mr. Chambers", the "Pleasant stories" might have originated. The grammar and wording of the tales, criticized in later editions as being strongly influenced by Indian diction,<sup>12</sup> may be taken as yet another indication of their compiler.

The primary purpose of the "Pleasant stories" was to serve as exercises for language training.<sup>13</sup> Without ever being regarded as a canonical collection,<sup>14</sup> they were copied numerous times in subsequent grammars of the

<sup>11</sup> *Zweiundneunzig Anekdoten und Schwänke aus dem modernen Indien*. Aus dem Persischen übersetzt von Johannes HERTEL. Leipzig 1922, 9.

<sup>12</sup> Cf. G. ROSEN: *Elementa Persica*. Ed. F. ROSEN. Leipzig 1915, IV; already F. ROSEN in his *Modern Persian Colloquial Grammar* (London 1898) laments the fact that the "Persian grammars hitherto written in English have ... dealt with the Persian of India" (VII).

<sup>13</sup> Without ever gaining a similar popularity, Heinrich Alfred BARB (Hānri Bārb) in Vienna 1856 published a booklet called *Zobdatol-hekāyāt*, explicitly "tā mota'allemin-e madrese-ye dārol-fonun ke dars-e zabān-e fārsi mi-h'ānand az moṭāle'e-ye ān bahremānd gardand" (p. 56/9). The tales quoted are adapted from classical literature, such as p. 2/4 = *Arabia ridens*, no. 937; 2/-2 = 1063; 3/-4 = 715; 4/-2 = 673; etc.

<sup>14</sup> Accordingly, the repertoire of some of the later editions differs considerably from Gladwin's. Rosen's edition (see HERTEL, no. 72-87) contains versions of such well known tales as AaTh 925 (HERTEL, no. 77), AaTh 1553 (no. 80) and AaTh 1698 (no. 84); the edition used by Christensen (see A. CHRISTENSEN: *Persische Märchen*. Düsseldorf - Köln 1958 [München 1990], 179 f., no. 28) contains AaTh 1331, for Oriental variants of which see U. MARZOLPH: *Philogelos arabikos. Zum Nachleben der antiken Witzesammlung in der mittelalterlichen arabischen Literatur*.

Persian language by other authors, such as John Borthwick Gilchrist's *Hindee moral preceptor; or, rudimental principles of Persian grammar as the Hindoostanee scholar's shortest road to the Persian language, or vice versa* (1821<sup>2</sup>), Georg Rosen's Latin *Elementa Persica* (1843) and Duncan Forbes' *Grammar of the Persian Language* (1861). Also, they were quoted in grammars of other languages of the Indian subcontinent intended for the instruction of British staff, such as Forbes' *Grammar of the Hindūstāni Languages* (1846). Moreover, their popularity resulted in numerous supplements, such as different glossaries to the tales, and above all translations of (sometimes only selected) tales into English as well as several Indian languages (1840: Bengali; 1847: Hindustani; 1848: Tamil; 1852: Sindi; 1871: Gujarati). However, in the first decades after their publication, the "Pleasant stories" stayed within the educational frame, addressing themselves almost exclusively to the British personnel wishing to gain knowledge of a foreign language. It is due to the later development that they gained a specific interest from the point of view of folk narrative research.

Separate Persian editions of the *Hekāyāt-e latīf* were published in connection with changes in the marketing of literary products on a popular level. Over the previous period of many centuries, entertaining prose literature in Persian, much the same as in other Islamic literatures, had been of a compilatory nature to the effect that identical subjects were quoted in an ever more condensed manner. The resulting type of "Vademecum"-literature since about the middle of the 19th century was promoted by modern printing techniques allowing the simultaneous production of larger numbers of copies as contrasted to the traditional way of copying manuscripts by hand. Also, the voluminous works of earlier times gave way to shorter compositions which not only by way of their contents, but also by the resulting cheap prices were predestined to become popular. *Hekāyāt-e latīf* is a typical representative of this kind of literature. Its first publication in the Persian language separate from the educational frame appears in 1846 on the margins of another chap-book with similar contents, the *Latā'ef-e 'ağibe*, itself constituting a popularized condensation of tales from 'Ali Šafi's *Latā'efot-tavā'ef*. Since then, the catalogues of the major British libraries and other international collections specify more than twenty different separate editions up to 1902, printed in places like Bombay, Madras, Delhi, Bangalore, Meerut, Cawnpore and Lucknow. This shows that the booklet in principle was available through-out

the Indian subcontinent and, considering easily accessible stages of translation, potentially could have become known to speakers of almost any Indian language. Thus the *Hekāyāt-e latif* might constitute one of the most influential vehicles for the promotion of humorous narratives in this geographical area.

This potential fact has to be expressed tentatively, since there is not much evidence to prove a decisive influence of the *Hekāyāt-e latif* in recent oral tradition. On the other hand it must be pointed out that the lack of this kind of evidence does not necessarily imply a negative evaluation. It is rather due to the non-existence of reliable collections of humorous prose narratives from oral tradition in any Oriental country. Nevertheless, about a third of the tales of the *Hekāyāt-e latif* is represented in later publications on Indian narrative tradition collected by British and Indian linguists, missionaries, folklorists and enthusiastic laymen such as they are documented in *The Oral Tales of India* edited by Stith Thompson and Jonathan Balys (Bloomington 1958).<sup>15</sup> Notably, this motif-index — later supplemented by two similar publications<sup>16</sup> — took into consideration almost exclusively publications in English as constituting the language most readily available to any Indian native; near to none of the collections utilized stands up to modern critical standards or may be regarded as a reliable testimony of living oral tradition.

At a first glance it is very surprising to trace the most substantial amount of tales corresponding to *Hekāyāt-e latif* in some recent (Soviet) publications on traditional Afghan narratives. The collections contain largely identical material, varying only inasmuch as the number of tales and the choice are concerned.<sup>17</sup> They are translated and edited by Julian Semjonov and Konstantin Aleksandrovič Lebedev, in the earliest editions (1955, 1958) without indication of sources. Taking into consideration the results of the only recent collection of humorous prose narratives in Persian, collected from the oral of a Seyyid Feizollāh in Tehran by Arthur Christensen and Henri Massé at the beginning of the 20th century, one might have supposed that Lebedev's collection would have to be judged by similar criteria: Christensen characterized the narrative repertoire of his informant as being largely dependent on literary sources,

<sup>15</sup> Nos 1, 2, 4, 7, 8, 10, 12, 13, 14, 21, 23, 30, 31, 33, 39, 50, 63, 66, 67.

<sup>16</sup> S. THOMPSON – W. E. ROBERTS: *Types of Indic Oral Tales. India, Pakistan, and Ceylon*. Helsinki 1960 (FFC 180); H. JASON: *Types of Indic Oral Tales. Supplement*. Helsinki 1989 (FFC 242).

<sup>17</sup> *Afganskije skazki*. Moscow 1955; *Skazki i stichy Afganistana*. Moscow 1958; *Afganskije skazki i legendy*. Moscow 1972; *Die Teppichtasche. Märchen und Geschichten aus Afghanistan*. Kassel 1986.

ranging from works of classical literature to contemporary chapbooks such as the *Reyāzōl-hekāyāt*, even though the teller himself stated to have heard and picked up his tales in the course of his extensive travels.<sup>18</sup>

It is only in the most recent edition of 1972, that the preface of Lebedev's publication points out some of the sources, still in a very summary way: he mentions the *Kilid-i afgani* by [Thomas] P[arke] Hughes (Lahore 1893) and the *Hagha Dagha* by Ahmad Jan (Peshawar 1929). These books notably are edited by British army personnel for the purpose of language instruction, comparable to the intention of Gladwin's *Persian Moonshēe. Kilid-i Afgani*, subtitled "Selections of Pushtu prose and poetry for the use of students", contains mostly lengthy moral stories in the majority taken from the *Ganj-i-Pakkhto*, itself compiled by a certain Maulavi Ahmad in about 1880 from sources closely related with Arabic jocular literature,<sup>19</sup> but also giving a number of prose renderings of tales from Ġalāloddin Rumi's *Maṣnavi*.<sup>20</sup> *Hagha Dagha* is qualified as "The Text-Book for the Preliminary Examination in Pushtu".<sup>21</sup> Its author held the official rank of "Officers' Munshi" and published several similar books such as *How to speak Pushtu, being an easy guide to conversation in that language designed for the use of British soldiers* (Peshawar 1917) and *English translation of Da Kissa Khane gap, the text book for the examination of military officers, in interpretership Pushtu* (Peshawar 1931). Lebedev, who as a linguist specializing in Pashtō since 1967 held a teaching job for that language at the Moscow Institute of international relations (Moskovskij gosudarstvennyj institut meždunarodnyh otnošenij),<sup>22</sup> must have been quite familiar with these works. Moreover, by examining the contents of *Hagha Dagha* it quickly becomes evident that this work largely is nothing but a rearranged translation of tales modelled directly on the *Hekāyāt-e laṭif*: out of the 75 tales contained in *Hagha Dagha* only 11 cannot be retraced to *Hekāyāt-e*

<sup>18</sup> A. CHRISTENSEN: *Contes persans en langue populaire*. Copenhagen 1918; H. MASSÉ: *Contes en Persan populaire, recueillis et traduits*. Journal Asiatique 206 (1925), 71-157.

<sup>19</sup> Cf. *Ganj-i-Pakkhto*, no. 6 = *Arabia ridens*, no. 415; 11 (AaTh 1353) = 459; 12 (Mot. J 1115.2) = 1193; 13 = 381; 22 = 813; 27 (Mot. J 1423) = 91.

<sup>20</sup> *Ganj-i-Pakkhto*, no. 1 = *Maṣnavi* 4, verses 1578 ff.; 4 (Mot. J 2317) = 3, 1522 ff.; 5 (Mot. J 1919.1) = 2, 323 ff.; 10 = 6, 435 ff.; 30 (cf. AaTh 233 A) = 1, 1547 ff.; 33 (AaTh 163 A\*) = 2, 1932 ff.; 34 = 3, 1624 ff.; 37 (AaTh 278) = 6, 2632 ff.; 40 (AaTh 951 A\* = 951 C) = 6, 2816 ff.; 42 (AaTh 80 A\*) = 6, 2457 ff.; 45 (AaTh 51) = 1, 3013 ff.

<sup>21</sup> Ahmad JAN: *English Translation of Hagha Dagha or Odds and Ends. The text-book for the preliminary examination in Pushtu*. Peshawar 1930.

<sup>22</sup> Cf. S. D. MILIBAND: *Biobibliografičeskij slovar' sovetskich vostokovedov*. Moscow 1977, 303 sq.

*latif*,<sup>23</sup> of those at least three seem to be taken from the *Ganj-i-Pakkhto*.<sup>24</sup> In this way, the tales of Lebedev's publications by way of only one intermediary depend on the Persian language chapbook written more than a century and a half before.

It is significant to note that not a single edition of the *Ĥekāyāt-e latif* seems to have been printed in Iran. This explains why the Iranian oral tradition appears virtually untouched by any influence retraceable to the *Ĥekāyāt-e latif*. Analogues in the repertoire of later Iranian chapbooks, such as the voluminous *Latā'ef va-zarā'ef* (Teheran 1291/1859) almost certainly result from using the same sources.<sup>25</sup> Christensen's informant did know some tales of which the *Ĥekāyāt-e latif* contain variants; but almost certainly his knowledge relied on other sources.<sup>26</sup> Out of the two other tales represented in recent Iranian narrative tradition, one (no. 63) probably was popularized by way of Sa'di's *Bustān*, while for the other one (no. 4) several earlier Arabic variants are documented.

To conclude, it appears that *Ĥekāyāt-e latif* was a very successful chapbook indeed, even though its success is largely restricted to within the sphere of language tuition. One has to be extremely diligent in judging the contents of the *Ĥekāyāt-e latif* as representative for Indian (or Persian) narrative tradition, but one should on the other hand be fully aware of their roots in the respective literatures. This aspect of the Persian chapbook's important intermediary role between classical and popular literature can only be appreciated by investigating its sources. The major points of the commentary appended here can be summarized as follows. The compiler of the *Ĥekāyāt-e latif* exploited different well known works of classical Persian literature, such as 'Attār's *Mosibat-Nāme* and *Elāhi-Nāme*,<sup>27</sup> Zākāni's *Resāle-ye delgošā*<sup>28</sup> or Ġāmi's

<sup>23</sup> Nos 16, 17, 18, 22, 26, 29, 48, 52, 56, 66, 73.

<sup>24</sup> *Hagha Dagha*, no. 48 = *Ganj-i-Pakkhto*, no. 20; 52 = 34; 56 = 26.

<sup>25</sup> *Latā'ef va-zarā'ef*, 2/-1 = ŠAFI: *Latā'efot-tāvā'ef*, 121/3 (5/2/1); 3/2 (= *Ĥekāyāt-e latif*, no. 17) = 122/4 (5/2/5); 3/7 (= no. 42) = 122/13 (5/2/6); 3/-5 = 127/14 (5/3/2); etc. *Latā'ef va-zarā'ef* is one of the chapbooks often used by popular collections of Persian jokelore, cf. M. N. KUKA: *Wit, Humour and Fancy of Persia*. Bombay 1937<sup>2</sup>; N. OSMANOV: *Persidskije anekdoty*. Moscow 1963; A. SORUŠ: *Mağmu'e-ye latā'ef*. Tehran 1334/1956. Texts from *Latā'ef va-zarā'ef* are also represented in Persian language teaching. C. SALEMANN - V. SHUKOVSKI: *Persische Grammatik*. Leipzig 1947<sup>4</sup> (1889<sup>1</sup>) includes a chapter "E libro *Latīfah u Zarīfah*" containing the following tales: 49\*/2 = Arabia ridens, no. 532; 49\*/11 = GLADWIN, no. 45; 50\*/-3 = MARZOLPH: *Buhlul*, 53, no. 98; ŠAFI: *Latā'efot-tāvā'ef*, 336/4 (10/11/4); 51\*/10 (AaTh 1567 C) = Arabia ridens, no. 401; 52\*/-7 = 550; 53\*/1 = 47; 55\*/9 (AaTh 1645 B) = 171.

<sup>26</sup> Nos 56, 62.

<sup>27</sup> Nos 19, 36, 74, 76; 41.



*Bahārestān*.<sup>29</sup> He appears to be particularly familiar with 'Ali Šafi's (died 939/1532) *Latā'efot-tavā'ef* 'Amusing stories about different members of society', in which almost a third of the tales of the *Hekāyāt-e latif* is represented.<sup>30</sup> A significant number of tales apparently relies on major Arabic collections of jokes, notably ar-Rāgib al-Iṣfahānī's (probably early 5th/11th century) *Muḥādarāt al-udabā'*<sup>31</sup> and Ibn al-Ġauzī's (died 597/1200) *Aḥbār al-Adkiyā'*.<sup>32</sup> While only very few of the tales can be traced to earlier Indian collections, such as Hēmavijāya's *Kathāratnākara*, compiled in 1600,<sup>33</sup> there is a substantial amount of tales for which yet no Oriental parallels earlier than Gladwin's grammar are known.<sup>34</sup> Some of them can only be understood as direct imports from Western literatures, though certainly not as faithful translations from any Western source. Examples for this kind of import are tales no. 12 (A pound of flesh given as security), popularized in English tradition by Shakespeare's *Merchant of Venice*, tale no. 38 (The lion criticizes the portray which man made of him), originally an ancient Esopic fable, or tale no. 68 (The contest in natural painting), often quoted in European chapbooks and already known in Plinius's *History*. In this respect, the *Hekāyāt-e latif* not only constitute a link between classical and popular literature in the Oriental tradition, but moreover a potential intermediary for the introduction of narrative materials from Western literatures which unto then were not represented in Oriental tradition.<sup>35</sup>

Shortly after the beginning of the 20th century, the *Hekāyāt-e latif* apparently went out of print. First translations into German by Arthur Heyne (1914)<sup>36</sup> and Georg L. Leszczyński<sup>37</sup> (1918) passed almost unnoticed.

<sup>28</sup> Nos 29, 32, 33, 59.

<sup>29</sup> Nos 20, 40, 43, 45, 46, 49, 53.

<sup>30</sup> Nos 15, 17, 18, 20, 23, 24, 25, 26, 29, 32, 35, 40, 42, 43, 45, 46, 49, 53, 61, 62, 66. All seven analogues to *Bahārestān* are contained in *Latā'efot-tavā'ef* too, as well as two out of the four analogues to Zākānī's *Resāle-ye delgošā* (nos 29, 32).

<sup>31</sup> Nos 4, 19, 29, 40, 41, 47, 51, 54, 56, 58, 59, 61.

<sup>32</sup> Nos 1, 2, 4, 6, 7, 9, 11, 15, 23, 29, 41, 46, 49.

<sup>33</sup> Nos 63, 70.

<sup>34</sup> Nos 3, 5, 6, 8, 10, 12, 21, 22, 27, 28, 30, 31, 39, 44, 48, 50, 52, 55, 57, 60, 64, 68, 71, 72, 73, 75.

<sup>35</sup> Similar translations, intended "for the use of the College of Fort William" include J. GILCHRIST: *The Oriental Fabulist, or polyglott translations of Aesop's and other ancient fables from the English language into Hindoostanee, Persian, Arabic ...* Calcutta 1803; cf. V. CHAUVIN: *Bibliographie des ouvrages arabes ...* Liège - Leipzig 1898, III, 42.

<sup>36</sup> A. HEYNE: *Geschichten und Schwänke aus dem Orient*. Aus dem Persischen übersetzt. Dresden - Leipzig 1914.

Though such scholars as Alexander Clouston<sup>38</sup> or Reinhold Köhler<sup>39</sup> had occasionally taken notice of Gladwin's grammar, only Hertel's complete translation (1922), reviewed soon after by Johannes Bolte,<sup>40</sup> introduced the *Ḥekāyāt-e laṭīf* to the discipline of folk narrative research on a larger scale. Hertel's translation made the tales widely accessible and in fact accounts for their lasting popularity up to the very present, when they keep to be taken as representative examples of the rich Persian narrative tradition.<sup>41</sup> Even if its editor Francis Gladwin probably "was not a great scholar",<sup>42</sup> his ingenious compilation of almost two centuries ago continues to be influential.

#### COMMENTARY TO THE ḤEKĀYĀT-E LAṬĪF (GLADWIN'S EDITION OF 1801)

1. When two women claim a child, the judge offers to cut it in two. The real mother refuses.

HERTEL, no. 1; HEYNE, no. 55; *Hagha Dagha*, no. 42.

*Arabia ridens*, no. 1167 [1200 *Adkiyā'*, 15/7 and others]; CHAUVIN VI, 63, no. 231; AaTh 926: *Judgment of Solomon*; Mot. J 1171.1 (also THOMPSON - BALYS); MARTINEZ J 1171.1.

2. The ruler helps to find the secret lover. He gives his special perfume to the betrayed man, whose wife cannot withstand the temptation to give it to her lover.

HERTEL, no. 88.

*Arabia ridens*, no. 1171 [1200 *Adkiyā'*, 41/3 and others]; Mot. H 44 (THOMPSON - BALYS).

3. The girl accuses a man of raping her. When he tries to rob her of money she summons help.

HERTEL, no. 89.

<sup>37</sup> "*Hikayat*". *Persische Schnurren*. Aus dem Persischen übersetzt und mit Anmerkungen versehen von Georg L. LESZCZYŃSKI. Berlin 1918.

<sup>38</sup> W. A. CLOUSTON: *Oriental Wit and Humour*. In: *Flowers from a Persian Garden and Other Papers*. London 1890, 57-119; cf. p. 71 and 78: "... Persian jests, many of which are, however, also current in India, through the medium of the Persian language."

<sup>39</sup> Cf. no. 14.

<sup>40</sup> *Zeitschrift für Volkskunde* 23/24 (1933/34), 50.

<sup>41</sup> Cf. B. SCHULZE-HOLTHUS: *Der bunte Teppich. Anekdoten aus dem Vorderen Orient*. Eßlingen 1959 (no sources stated); G. BRANSTNER: *Die Ochsenwette. Anekdoten nach dem Orientalischen geschrieben*. Rostock 1980; R. BEER: *Bestrafte Neugier. Anekdoten und Schwänke aus dem Orient*. Ausgewählt aus indischen und persischen Sammlungen des neunzehnten Jahrhunderts. Leipzig - Weimar 1986.

<sup>42</sup> *Dictionary of National Biography*, XXI, 407.

Mot. J 1174.3 (PAULI - BOLTE, no. 15; HERBERT III, 21; CRANE - VITRY, no. 255); WARDROPER, 57 f., no. 55; GYÖRGY, no. 245; GYÖRGY: *Kónyi János*, no. 209; TUBACH, no. 4035; German chapbooks 17th/18th century (14 variants).

4. The clever man reproaches the thieves for joining the company while pieces of the stolen cotton are still sticking in their beard. The guilty ones immediately thrust their fingers into their beards.

HERTEL, no. 2; HEYNE, no. 40; LESZCZYŃSKI, no. 52; *Hagha Dagha*, no. 60; LEBEDEV 1955, 163 f.

VAKILIYĀN: *Tamsil* II, 41 (2 variants); *Arabia ridens*, no. 139 [889 'Uyūn 1, 201/15; 1108 *Muhādarāt* 3, 194/-9; 1200 *Adkiyā'*, 16/10 and others]; Mot. J 1141.1.5 (THOMPSON - BALYS).

5. The just ruler kills the intruder in the dark, fearing if it be his own son, he might have mercy on him.

HERTEL, no. 90.

6. The ruler makes the unjust banker believe that the depositor is his close friend.

HERTEL, no. 3; HEYNE, no. 10; LESZCZYŃSKI, no. 40

Cf. Zeitschrift für Volkskunde 16 (1906), 147; *Arabia ridens*, no. 1172 [1200 *Adkiyā'*, 53/9].

7. One of the joint depositors steals the money. When the others sue the banker for the money, she agrees to deliver it when all jointly demand it.

HERTEL, no. 4; HEYNE, no. 48; *Hagha Dagha*, no. 64; LEBEDEV 1958, 182 f.

CLOUSTON, 72; *Arabia ridens*, no. 1170 [1200 *Adkiyā'*, 25/1]; GAMSATOW, 160; CHAUVIN VIII, 63, no. 28; Mot. J 1161.1 (also THOMPSON - BALYS); AaTh 1591: The Three Joint Depositors; R. KVIDELAND: *Gläubiger: Die drei G*. In: Enzyklopädie des Märchens 5 (1987), 1274-1276 (earliest known variant: Valerius Maximus 7, 3, ex 5).

8. To decide who is the master and who is the slave they are both to put their heads through a window. The judge then orders the slave's head to be cut off: the real slave instantly pulls back his head.

HERTEL, no. 5; HEYNE, no. 7; LESZCZYŃSKI, no. 3; *Hagha Dagha*, no. 54; LEBEDEV 1972, no. B 41.

Mot. J 1141.1.6 (THOMPSON - BALYS).

9. The unjust banker is made to deliver the deposit by letting him believe that the judge intends to install him as his deputy.

HERTEL, no. 6; LEBEDEV 1972, no. B 48.

*Ganj-i-pakkhto*, no. 22; *Arabia ridens*, no. 813 [1030 *Natr* 4, 112/1; 1200 *Adkiyā'*, 80/9]; CHAUVIN V, 252, no. 149 and IX, 24/15]; *Vikramodaya*, no. 9. *Zeitschrift für Volkskunde* 16 (1906), 147.

10. The woman accused of childmurder is convicted because she is ready to strip naked in front of the judge.

HERTEL, no. 7; LESZCZYŃSKI, no. 27.

Mot. J 1141.1.8 (THOMPSON - BALYS).

11. The unjust banker has the bag of money deposited with him cut open and repaired by an expert repairer.

HERTEL, no. 8; HEYNE, no. 30.

HAMMER: *Rosenöl* II, 300, no. 172 (17th century *Nuzhat al-udabā'*); *Arabia ridens*, no. 449 [10th century *Mahāsinbayhaqī*, 144/4; 1200 *Adkiyā'*, 70/3 and others]; Mot. J 1141.5 (India: N. MANUCCI: *Storia do Mogor* [1653-1708]. *Zeitschrift für Volkskunde* 33/34 [1923/24] 70 f.); *Vikramodaya*, no. 16. *Zeitschrift für Volkskunde* 16 (1906), 146; NOWAK, no. 383 (quoted from Y. ARTIN-PACHA: *Seize Haddouta*. Cairo 1903, 59-63).

12. The thief's stick is said to grow during the night. The guilty man chops of the end of his stick.

HERTEL, no. 9; HEYNE, no. 27; *Hagha Dagha*, no. 39; LEBEDEV 1955, 145; LEBEDEV 1958, 152.

Mot. J 1141.1.4 (THOMPSON - BALYS); NOWAK, no. 384 (quoted from A.O. GREEN: *A Practical Arabic Grammar*. Oxford 1901, 187).

13. The man who lost a bet gave a pound of his flesh as security. The judge commands the debtor to take exactly the amount promised.

HERTEL, no. 10; HEYNE, no. 57; LESZCZYŃSKI, no. 5; *Hagha Dagha*, no. 43; LEBEDEV 1955, 130 f.; LEBEDEV 1958, 141 f.

AaTh 890: *A Pound of Flesh*; Mot. J 1161.2; H. LIXFELD: *Fleischpfand*. In: *Enzyklopädie des Märchens* 4 (1984), 1256-1262.

14. The witnesses are to produce an image of the diamond they claim to have seen. Their reproductions are different.

HERTEL, no. 11; HEYNE, no. 2.

Mot. J 1154.2 (THOMPSON - BALYS); KÖHLER - BOLTE I, 512 reviewing B. JÜLG: *Mongolische Märchen*. Innsbruck 1868, 64-67 (Beginning of the novel *Ardji-Bordji Khan*).

15. The depositor claims that he handed his deposit to the unjust banker under a certain tree. The banker is convicted because he knows about the tree.

HERTEL, no. 12; HEYNE, no. 23; LESZCZYŃSKI, no. 36; *Hagha Dagha*, no. 75; LEBEDEV 1955, 138 ff.; LEBEDEV 1958, 147 ff.

ŠAFI: *Latā'efot-tavā'ef*, 184/13 (7/5/4); *Arabia ridens*, no. 447 [10th century *Mahāsin Bayhaqī*, 132/14; 1023 *Başā'ir* II, 8/-1 = 5, 18, no. 22; 1030 *Natr* IV, 108/-4;

1200 *Adkiyā'*, 70/-7 and others]; CHAUVIN IX, 24, no. 13; M. OMIDSĀLĀR: *Šahādat-e deraht. Heḳāyat-e tip šomāre-ye 1543 D\* va Qāzi al-qozāt-e Abol-'Abbās-e Ruyāni. Irān-Šenāsi* 1 (1368/1989), 127-139]; Zeitschrift für Volkskunde 16 (1906), 15 (COSTO: *Fuggilozio* 1601, 572; ENS: *Pausilypus* 1631, 124); AaTh 1543 D\*: *Stone as Witness*; U. MASING: *Baumzeuge*. In: *Enzyklopädie des Märchens* 1 (1977), 1398-1400.

16. Instead of giving him a reward, the fisherman is asked to fetch the fish's mate. He cleverly avoids the task by stating that the fish is a hermaphrodite.

HERTEL, no. 13; HEYNE, no. 25; LESZCZYŃSKI, no. 6; *Hagha Dagha*, no. 71; LEBEDEV 1955, 130; LEBEDEV 1958, 141.

*Arabia ridens*, no. 468 [10th century *Mahāsin Ġāhiz*, 255/5 and others]; NOWAK, no. 373; TOPPER, 107-109, no. 20; BASSET II, 170, no. 78; CHAUVIN V, 280, no. 164.

17. The trickster asked to prepare a list of fools puts the ruler in the first place, because he recently lent some money to an unreliable person.

HERTEL, no. 14; HEYNE, no. 36; LESZCZYŃSKI, no. 25; *Hagha Dagha*, no. 63; LEBEDEV 1955, 125 f.; LEBEDEV 1958, 137 f.

ŠAFI: *Laṭā'efot-tavā'ef*, 122/4 (5/2/5); GYÖRGY, no. 26; GYÖRGY: *Könyi János*, no. 47; German chapbooks 17th/18th century (11 variants); CLOUSTON, 81; GAMSATOW, 259; Mot. J 1371 (CHAUVIN II, 153, no. 20; ROTUNDA and others).

18. The trembling poet about to be executed is reprimanded for his cowardice. He suggests that the courtier takes his place.

HERTEL, no. 15; HEYNE, no. 51; *Hagha Dagha*, no. 30; LEBEDEV 1972, no. B 42.

ŠAFI: *Laṭā'efot-tavā'ef*, 295/-8 (10/1/10).

19. The woman is followed by a man who says he is in love with her. When she tells him that her sister is much handsomer than herself, he immediately abandons her.

HERTEL, no. 91; LESZCZYŃSKI, no. 44; *Hagha Dagha*, no. 46; LEBEDEV 1955, 115 f.; LEBEDEV 1958, 129 f.

'AṬṬĀR: *Mošibat-Nāme*, chapter 26, no. 1 = RITTER, 376; *Arabia ridens*, no. 1076 [1108 *Muhādarāt* 3, 38/8].

20. The hunch-back prefers other men's back to be crooked too rather than being cured.

HERTEL, no. 16; HEYNE, no. 11; LESZCZYŃSKI, no. 53; *Hagha Dagha*, no. 6; LEBEDEV 1958, 164.

ĠĀMI: *Bahārestān*, 83/-2; ŠAFI: *Laṭā'efot-tavā'ef*, 337/4 (10/11/9); *Arabia ridens*, no. 309 [934 *Aḡwiba*, 191, no. 1121].

21. A man explains his enigmatic statement for which reasons he buys six loaves of bread every day: One kept (eaten), one thrown away (given to mother-in-law), two returned (to parents), two lent (to children).

HERTEL, no. 17; HEYNE, no. 42; LESZCZYŃSKI, no. 14; *Hagha Dagha*, no. 35; LEBEDEV 1955, 124; LEBEDEV 1958, 136.

AaTh 921 A: *The Four Coins* (Focus); Mot. H 585.1 (also THOMPSON – BALYS); Á. DÖMÖTÖR: *Focus: Teilung des Brotes oder Geldes*. In: *Enzyklopädie des Märchens* 4 (1984), 1394-1397.

22. The blind singer's name is "Fortune": If fortune were not blind, she would not have come to the house of the (crippled) ruler Tamerlan (Timur).

HERTEL, no. 18; LESZCZYŃSKI, no. 2; *Hagha Dagha*, no. 36.

23. The sick man confesses that he ate burnt bread. The doctor prescribes medicine for his eyes, so that next time he examines well what he is going to eat.

HERTEL, no. 19; HEYNE, no. 39; LESZCZYŃSKI, no. 17; *Hagha Dagha*, no. 31.

ŞAFI: *Laṭā'efot-ṭavā'ef*, 205/3 (8/5/1); 1846 *Laṭā'ef-e 'ağibe*, 12, no. 59; *Arabia ridens*, no. 1009 [1030 *Natr* 7, 248, no. 22; 1200 *Adkiyā*, 187/-3 and others]; CHAUVIN II, 124, no. 121; Mot. J 1603 (THOMPSON – BALYS); Mot. X 372.2 (THOMPSON – BALYS).

24. The poet is about to be executed. In order to entertain the ruler while the executioner is fetching the sword, he recommends that one of the courtiers should slap him in the face.

HERTEL, no. 20; HEYNE, no. 15; *Hagha Dagha*, no. 12.

ŞAFI: *Laṭā'efot-ṭavā'ef*, 295/11 (10/1/9).

25. The poet does not get a reward, whether he praises or abuses the rich man. He seats himself near the rich man's gate to wait for his funeral.

HERTEL, no. 21; HEYNE, no. 41; LESZCZYŃSKI, no. 15; *Hagha Dagha*, no. 28.

ŞAFI: *Laṭā'efot-ṭavā'ef*, 225/10 (9/2/2).

26. The ruler dreams that all his teeth had fallen out. One astrologer tells him this means that all his relations will die before him; he is punished. A second astrologer tells him it means that he will outlive all his relatives; he is given a present.

HERTEL, no. 22; HEYNE, no. 43; LESZCZYŃSKI, no. 7; *Hagha Dagha*, no. 32; LEBEDEV 1958, 185.

*Qābus-Nāme*, 44/-3 (chapter 7, no.2); ŞAFI: *Laṭā'efot-ṭavā'ef*, 213/3 (8/7/1).

27. A man visiting his friend who has been promoted to a high position inquires about his health: He heard the other one had become blind and did not recognize old friends any more.

HERTEL, no. 23; HEYNE, no. 44; LESZCZYŃSKI, no. 16; *Hagha Dagha*, no. 4; LEBEDEV 1955, 143; LEBEDEV 1958, 150.

CLOUSTON, 79.

28. The ruler is defeated in battle and imprisoned. When a dog steals his only food he laughs because of the drastic change in his position.

HERTEL, no. 24; HEYNE, no. 38; *Hagha Dagha*, no. 62.

29. The ruler misses the bird he shot at. The flattering courtier comments that the ruler had mercy on the bird.

HERTEL, no. 25; HEYNE, no. 49; *Hagha Dagha*, no. 19.

ZĀKĀNI: *Resāle-ye delgošā*, 341/-2, no. 190 pers.; ŞAFI: *Latā'efot-tavā'ef*, 122/13 (5/2/3); cf. *Arabia ridens*, no. 331 [When the ruler misses the bird, someone pronounces a congratulation: Not for the shooter, but for the bird: 934 *Ağwiba*, 208, no. 1238; 1030 *Naṭr* 2, 210/3; 1108 *Muhāḍarāt* 3, 167/-3; 1200 *Adkiyā'*, 155/4 and others].

30. The parrot only knows how to say: There is no doubt about this.

HERTEL, no. 26; HEYNE, no. 1; LESZCZYŃSKI, no. 26; *Hagha Dagha*, no. 53.

CLOUSTON, 116; cf. Mot. K 137.2 (THOMPSON - BALYS).

31. The jester, carrying his cloak and the ruler's, says he has the load of "two asses" upon him.

HERTEL, no. 27; HEYNE, no. 4; LESZCZYŃSKI, no. 10; *Hagha Dagha*, no. 1.

WESSELSKI II, 239, no. 527; Mot. J 1352.1 (also THOMPSON - BALYS).

32. The woman gives birth to a child three months after marriage. The husband wants to name the child "courier".

HERTEL, no. 92; LESZCZYŃSKI, no. 23; *Hagha Dagha*, no. 3.

ZĀKĀNI: *Resāle-ye delgošā*, 293/12, no. 84 arab.; ŞAFI: *Latā'efot-tavā'ef*, 333/4 (10/10/9); *Arabia ridens*, no. 848 [1030 *Naṭr* 4, 304/-8]; AaTh 1362 A\*: The Three Months' Child; Mot. J 1276.1 (ROTUNDA); E. MOSER-RATH: *Dreimonatskind*. In: *Enzyklopädie des Märchens* 3 (1981), 887-889.

33. The man who weeps loudly when the priest admonishes the people does so because the priest's beard reminds him of his dead goat.

HERTEL, no. 28; HEYNE, no. 33; LESZCZYŃSKI, no. 11; *Hagha Dagha*, no. 51; LEBEDEV 1955, 144; LEBEDEV 1958, 151 f.

ZĀKĀNI: *Resāle-ye delgošā*, 347/-9, no. 223 pers.; CLOUSTON, 71 f.; WESSELSKI II, 243, no. 539; AaTh 1834: The Clergyman with the Fine Voice; Mot. X 436 (also THOMPSON - BALYS).

34. The dervish waits at the cemetery for the thief who stole his turban: He must eventually come there.

HERTEL, no. 29; HEYNE, no. 20; LESZCZYŃSKI, no. 4; *Hagha Dagha*, no. 20.

SANĀ'I: *Hadiqatol-ḥaqiqa*, 673 = RITTER, 39; WESSELSKI I, 243, no. 128; *Buhlūl*, 73, no. 152; Mot. J 2214.3.1 (WESSELSKI).

35. The ruler puts the kernels of the dates they are eating in front of the vizier and afterwards accuses him to be a glutton. The vizier answers that the ruler probably ate the kernels together with the dates.

HERTEL, no. 30; HEYNE, no. 31; LESZCZYŃSKI, no. 39; *Hagha Dagha*, no. 10; LEBEDEV 1955, 141; LEBEDEV 1958, 149.

SAFI: *Latā'efot-tavā'ef*, 9/2 (1/2/1); 15th century *Mustatraf* 1, 373/-11; ROTUNDA, J 1289.1 (not. in Mot.).

36. The ruler does not answer the request: Asking a single coin is not enough, asking the whole kingdom is asking too much.

HERTEL, no. 31; HEYNE, no. 52; *Hagha Dagha*, no. 50.

'AṬṬĀR: *Moṣibat-Nāme*, introduction = RITTER, 142 (Seneca); *Arabia ridens*, no. 525 [1019 *Kalim* 101/-1; 1023 *Başā'ir* 1, 103/-5 = 1, 92, no. 250; 1030 *Naṭr* 7, 64, no. 41 and others].

37. The ruler's jester is to be cast under the feet of an elephant. He begs for pardon because he is so slim and advises to take the plump vizier instead.

HERTEL, no. 32; HEYNE, no. 28; *Hagha Dagha*, no. 49.

Cf. SA'DI: *Golestān*, chapter 1, no. 21 (The vizier orders a servant to be killed for having tried to elope. The servant begs the ruler not be killed for such a trifle, he suggests killing the vizier and then being killed in retaliation); WESSELSKI I, 258, no. 197.

38. The man paints a picture of a man overcoming a lion. The picture would be different, had the lion painted it.

HERTEL, no. 33; HEYNE, no. 29; LESZCZYŃSKI, no. 32; *Hagha Dagha*, no. 9; LEBEDEV 1972, no. B 44.

Mot. J 1454 (Aesop); DICKE - GRUBMÜLLER, no. 390.

39. The scribe cannot write the letter because his foot aches, his handwriting is so bad that he has to deliver the letter in person.

HERTEL, no. 34; HEYNE, no. 5; LESZCZYŃSKI, no. 8; *Hagha Dagha*, no. 21; LEBEDEV 1955, 119; LEBEDEV 1958, 132.

CLOUSTON, 79; Mot. J 2242.1 (THOMPSON - BALYS); WESSELSKI II, 154, no. 482.

40. The man writing a letter is watched by someone reading what he writes. When he writes in his letter that some stupid person is watching him, the latter protests that he is not watching at all.

HERTEL, no. 35; HEYNE, no. 58; *Hagha Dagha*, no. 33; LEBEDEV 1955, 131; LEBEDEV 1958, 142.



ĠĀMI: *Bahārestān*, 77/-3; ŞAFI: *Latā'efot-tavā'ef*, 312/-6 (10/5/8); WESSELSKI I, 259, no. 204; *Arabia ridens*, no. 741 [1030 *Naṭr* 2, 210/5; 1108 *Muḥāḍarāt* 1, 104/-4 and others].

41. The hawk reproaches the cock for being unfaithful to man. The cock asks whether the hawk ever saw a hawk being roasted.

HERTEL, no. 36; HEYNE, no. 45; *Hagha Dagha*, no. 44; LEBEDEV 1972, no. B 53. 'ATTĀR: *Elāhi-Nāme*, chapter 17, no. 2 = RITTER, 44; *Ganj-i-pakkhto*, no. 27; *Arabia ridens*, no. 91 [868 *Hayawān* 2, 362/7; 1030 *Naṭr* 7, 194, no. 15; 1108 *Muḥāḍarāt* 4, 708/4; 1200 *Adkiyā'*, 256/7 and others]; CHAUVIN II, 117, no. 96; Mot. J 1423 (CHAUVIN); MACDONALD, 36 f.).

42. A courtier who has been forbidden to touch his beard is permitted to chose a favour. He asks for the present of his own beard.

HERTEL, no. 37; HEYNE, no. 3.  
ŞAFI: *Latā'efot-tavā'ef*, 122/13 (5/2/6).

43. An ugly man says that the most ugly place on his body (buttocks) developed an ulcer. The doctor answers that he cannot see anything in his face.

HERTEL, no. 38; LESZCZYŃSKI, no. 38.  
ĠĀMI: *Bahārestān*, 80/6; ŞAFI: *Latā'efot-tavā'ef*, 317/-8 (10/6/3); *Arabia ridens*, no. 336 [934 *Aḡwiba*, 210, no. 1257; 1030 *Naṭr* 3, 252/3; 1200 *Zirāf*, 134/-2 and others].

44. Two crows in the morning are taken as being a good omen. When the servant wants to show them to his master, one has already flown away. He receives a flogging.

HERTEL, no. 39; HEYNE, no. 59; LESZCZYŃSKI, no. 13; *Hagha Dagha*, no. 40; LEBEDEV 1955, 124 f.; LEBEDEV 1958, 136 f.

45. A doctor covers his face when passing the cemetery because he is ashamed of those that died of his medicines.

HERTEL, no. 40; HEYNE, no. 46; LESZCZYŃSKI, no. 20; *Hagha Dagha*, no. 2; LEBEDEV 1955, 138; LEBEDEV 1958, 147.

ĠĀMI: *Bahārestān*, 85/2; ŞAFI: *Latā'efot-tavā'ef*, 207/-6 (8/5/10); 1846 *Latā'ef-e 'aḡibe*, 4, no. 12; WESSELSKI I, 259, no. 204; GYÖRGY: *Könyi János*, 67, no. 30; German chapbooks 17th/18th century (1 text).

46. The ruler in disguise is abused by a person he meets. When he shows his true identity the man confesses that everybody knows him to be mad for several days each month.

HERTEL, no. 41; HEYNE, no. 35; LESZCZYŃSKI, no. 30; *Hagha Dagha*, no. 45; LEBEDEV 1955, 143 f.; LEBEDEV 1958, 151.

ĠĀMI: *Bahārestān*, 48/-9; ŞAFI: *Latā'efot-tavā'ef*, 394/3 (6/1/8); *Arabia ridens*, no. 442 [994 *Mustaḡād*, 245, no. 5; 1030 *Naṭr* 3, 271/-1; 1200 *Adkiyā'*, 126/-6 and others].

47. In return for his praises the poet receives the promise of a large gift.

HERTEL, no. 42; HEYNE, no. 21; LESZCZYŃSKI, no. 45; *Hagha Dagha*, no. 47; LEBEDEV 1958, 185 f.

*Arabia ridens*, no. 58 [868 *Buḥalā' Ġāhiz*, 26/3; 1071 *Buḥalā' Ḥatīb*, 135/-1; 1108 *Muḥādarāt* 2, 565/1 and others]; 5th century *Po yu king* = CHAVANNES II, 195, no. 288; 11th century *Kathāsaritsāgara* = TAWNEY - PENZER V, 117, no. 128; BASSET II, 484, no. 182; Mot. J 1151.3; Mot. K 231.7 (PAULI - BOLTE, no. 741).

48. The dervish is to be punished by blackening his face. He asks to blacken only half his face because otherwise he might be taken for the (black) police officer.

HERTEL, no. 43; HEYNE, no. 34; *Hagha Dagha*, no. 23; LEBEDEV 1958, 170.

49. The blind man carries a lantern when walking at night. Though it is not of use to himself it helps other people recognize him.

HERTEL, no. 44; HEYNE, no. 32; LESZCZYŃSKI, no. 19; *Hagha Dagha*, no. 27; LEBEDEV 1955, 128; LEBEDEV 1958, 139.

ĠĀMI: *Bahārestān*, 79/8; ṢAFI: *Laḥā'efot-tavā'ef*, 377/7 (12/7/12); *Arabia ridens*, no. 743 [1030 *Natr* 2, 211/1; 1200 *Adkiyā'*, 160/6 and others].

50. The judge prices the value of a blow. The accused hits him too and advises him to share the double compensation with the first person.

HERTEL, no. 45; HEYNE, no. 16; LESZCZYŃSKI, no. 33; *Hagha Dagha*, no. 55; LEBEDEV 1955, 137; LEBEDEV 1958, 146.

RUMI: *Maṣnavi* VI, 1293 ff.; WESSELSKI I, 254, no. 172; Mot. J 1193.2 (WESSELSKI; PAULI - BOLTE, no. 718; THOMPSON - BALYS); MOSER - RATH, no. 74; GYÖRGY: *Könyi János*, no. 76; STROESCU, no. 5651.

51. A painter becomes a doctor, because in that profession his mistakes are covered by the grave.

HERTEL, no. 46; HEYNE, no. 47; *Hagha Dagha*, no. 13; LEBEDEV 1955, 143; LEBEDEV 1958, 151.

*Arabia ridens*, no. 1010 [1030 *Natr* 7, 249, no. 27; 1108 *Muḥādarāt* 2, 427/9 and others]; MOSER - RATH, 192, note 16.

52. The rich man asks the poet who is sitting right next to him what distance there is between him and an ass: One span.

HERTEL, no. 47; HEYNE, no. 26; *Hagha Dagha*, no. 14; LEBEDEV 1955, 117; LEBEDEV 1958, 130.

53. The beggar is told that the mistress is not at home. He replies he asked for bread and not for intercourse.

HERTEL, no. 48; HEYNE, no. 60; LESZCZYŃSKI, no. 57; *Hagha Dagha*, no. 7; LEBEDEV 1955, 138; LEBEDEV 1958, 147.

ĞAMI: *Bahārestān*, 82/-8; ŞAFI: *Latā'efot-tavā'ef*, 370/-6 (12/4/7); *Arabia ridens*, no. 644 [1023 *Başā'ir* 4, 63/3 = 4, 50, no. 109; 1030 *Natr* 5, 322/-6 and others]; WESSELSKI II, 239, no. 528; Mot. J 1332 (WESSELSKI).

54. The wise man begs to be excused to take an office: If my excuse is true, then I am not fit; if it is not true, then I am a liar.

HERTEL, no. 49; *Hagha Dagha*, no. 24; LEBEDEV 1955, 116; LEBEDEV 1958, 130. *Arabia ridens*, no. 124 [889 'Uyūn 1, 64/10; 1023 *Başā'ir* 2, 851/6 = 9, 212, no. 720; 1030 *Natr* 2, 167/4; 1108 *Muhādarāt* 1, 193/12 and others]; *Buhlül*, 62, no. 107.

55. A beggar hits the mark and is rewarded. He still asks for alms because he considers the reward as payment for his shot.

HERTEL, no. 50; HEYNE, no. 13; *Hagha Dagha*, no. 59; LEBEDEV 1972, no. B 40.

56. A man with a small head and a long beard puts to the test the proverb: Whoever has a small head and a long beard is stupid. He burns his beard and finally finds the proverb to be true.

HERTEL, no. 51; HEYNE, no. 53, LESZCZYŃSKI, no. 18; *Hagha Dagha*, no. 41; LEBEDEV 1955, 145; LEBEDEV 1958, 152.

HABLERUDI: *Ğāme'ot-ramšil* (compiled 1054/1644). Tehran 1373/1953<sup>2</sup>, 192/12; AMINI, no. 251; DEHĤODĀ: *Amsāl* II, 885/19 and 967/1; cf. 1108 *Muhādarāt* 3, 294/8; CHRISTENSEN: *Contes*, 93 f., no. 30; CHRISTENSEN: *Sots*, 71.

57. A man brings presents to the ruler which he claims to have won while betting in his name. Later he claims to have lost much money in the ruler's name.

HERTEL, no. 52; HEYNE, no. 54; *Hagha Dagha*, no. 68; LEBEDEV 1972, no. B 46.

58. A person dreams of the devil pulling his beard. When he awakes he realizes that he holds his beard himself.

HERTEL, no. 53; HEYNE, no. 22; *Hagha Dagha*, no. 15; LEBEDEV 1955, 118; LEBEDEV 1958, 132.

*Arabia ridens*, no. 1074 [1108 *Muhādarāt* 2, 681/7].

59. Theological proof of the presence of God by hitting the opponent with a brick.

HERTEL, no. 54; LESZCZYŃSKI, no. 24; *Hagha Dagha*, no. 74; LEBEDEV 1972, no. B 45.

ZĀKĀNI: *Resāle-ye delgošā*, 294/8, no. 90 arab.; HABLERUDI: *Ğāme'ot-tamšil*, 241/2 (chapter 12); *Buhlül*, 52, no. 95; *Arabia ridens*, no. 1073 [1108 *Muhādarāt* 2, 670/13].

60. The watchman at night meditates about philosophical problems. Meanwhile the horse is stolen.

HERTEL, no. 55; HEYNE, no. 17; LESZCZYŃSKI, no. 9; *Hagha Dagha*, no. 72; LEBEDEV 1955, 126 f.; LEBEDEV 1958, 138.

Mot. J 2377 (also India: N. MANUCCI: *Storia do Mogor* [1653-1708] = Zeitschrift für Volkskunde 33/34 [1923/24], 51); STROESCU, no. 3183.

61. The miser shall grant any request except for, if the beggar is not going to ask anything of him.

HERTEL, no. 56; HEYNE, no. 56; *Hagha Dagha*, no. 8.

ŠAFI: *Laṭā'efot-tavā'ef*, 346/2 (11/3/7); *Arabia ridens*, no. 71 [868 *Buḥalā' Ġāhiz*, 209/1; 889 *Uyūn* 3, 137/14; 940 *Iqd* 4, 46/2 and 6, 198/15; 1108 *Muḥādarāt* 2, 605/10].

62. The miser refuses to give his ring as a token of memory. The other person should rather remember him because he did not give his ring.

HERTEL, no. 57; HEYNE, no. 50; *Hagha Dagha*, no. 25; LEBEDEV 1972, no. B 39.

ŠAFI: *Laṭā'efot-tavā'ef*, 345/-6 (11/3/5); CLOUSTON, 72; CHRISTENSEN: *Contes*, 95, no. 32; *Arabia ridens*, no. 487 [1030 *Naṭr* 3, 198/8 and others]; ROSENTHAL, 62, no. 45.

63. The guest in worn clothes is not treated well. When he returns dressed well, the host shows him great courtesy. He stuffs his dress with food, because the courtesy appears to be for his clothes.

HERTEL, no. 58; HEYNE, no. 12; *Hagha Dagha*, no. 58; LEBEDEV 1955, 127; LEBEDEV 1958, 138 f.

SA'DI: *Bustān*, 2071 ff.; VAKILIYĀN: *Tamṣil* II, 18 (7 oral, 2 literary variants); *Arabia ridens*, no. 1243 [1200 *Zirāf*, 36/-2 and others; 1600 *Kathāramākara* 2, 42, no. 123;] WESSELSKI, I, 222, no. 55; AaTh 1558: Welcome to the Clothes; Mot. J 1561.3 (THOMPSON - BALYS); MACDONALD, J 1561.3; MARTINEZ, J 1561.3.

64. The early message about the ruler's victory proves to be wrong. The courtier deserves no punishment: At least he made the ruler happy for a few days.

HERTEL, no. 59.

65. The astrologer who tells the king that he has only ten more years to live is proven wrong. He is asked for his own allotted span of live (twenty years) and then beheaded.

HERTEL, no. 60; HEYNE, no. 19; *Hagha Dagha*, no. 37; LEBEDEV 1955, 142; LEBEDEV 1958, 150.

*Arabia ridens*, no. 240 [934 *Aḡwiba* 33, no. 184 (Hārūn ar-Rašīd, Ġa'far b. Yahyā)]; TUBACH, no. 404 (Jacques de VITRY-FRENKEN, 109, no. 20); German chapbooks 17/18th century = Enzyklopädie des Märchens 1 (1977), 928, not. 4.

66. The Arab's hungry guest is not treated well. He changes the good news he related originally to bad news and treats himself to the food while the Arab goes away crying.

HERTEL, no. 61; LESZCZYŃSKI, no. 35; *Hagha Dagha*, no. 67.

SAFI: *Latā'efot-tavā'ef*, 147/9 (6/2/10); WESSELSKI. II, 203, no. 401; *Arabia ridens*, no. 811 [1030 *Nat̄r* 3, 291/6; 1071 *Buḥalā' Ḥaṭīb*, 145/-1, 146/12 and others]; AaTh 2040: Climax of Horrors; Mot. Z 46 (also THOMPSON - BALYS); U. MARZOLPH: *Häufung des Schreckens*. In: *Enzyklopädie des Märchens* 6 (1990), 576-581.

67. The buried money is stolen. The thief is made to return it by making him expect an even larger deposit.

HERTEL, no. 62; *Hagha Dagha*, no. 57; LEBEDEV 1958, 178 f.

*Arabia ridens*, no. 499 [1030 *Nat̄r* 3, 266/9 and others]; NOWAK, no. 382 (quoted from GREEN [see no. 12], 225 f.); *Buhlül*, 43, no. 60; Mot. K 1667.1.1 (CHILDERS; ROTUNDA); NEUMAN \*J 1141.

68. The contest in painting. One painter deceives the birds with naturally painted grapes; the other deceives his contestant with a naturally painted curtain.

HERTEL, no. 63; HEYNE, no. 14; LESZCZYŃSKI, no. 28.

Cf. PAULI - BOLTE, no. 410 (PLINIUS 35, 36); Mot. H 504.1.3 (ROTUNDA).

69. The mosquito teaches the selfish ruler that it was created by God only to humiliate him.

HERTEL, no. 64; HEYNE, no. 37; *Hagha Dagha*, no. 11; LEBEDEV 1958, 184 f.

Cf. *Arabia ridens*, no. 474 [Flies are created to remind the rulers of God's might: 1000 *Ġālīs* 3, 130/5 and others]; Mot. L 392.1 (KELLER).

70. The blacksmith's daughter asks the ruler to try the new coat of armour's strength after she put it on.

HERTEL, no. 65; HEYNE, no. 8; LESZCZYŃSKI, no. 29; *Hagha Dagha*, no. 61; LEBEDEV 1955, 140 f.; LEBEDEV 1958, 149.

1600 *Kathāratnākara* 2, 22, no. 112.

71. The vizier takes a whole year to prove to the ruler that in his own country the wheat grows as high as an elephant.

HERTEL, no. 66; *Hagha Dagha*, no. 70; LEBEDEV 1958, 182.

72. The thief pretends to demonstrate how to steal a horse. He really steals it.

HERTEL, no. 67; HEYNE, no. 6; *Hagha Dagha*, no. 38; LEBEDEV 1955, 115; LEBEDEV 1958, 129.

Mot. K 341.8; AaTh 1525 B: The Horse Stolen.

73. A poor man announces a wonderful horse: Its head is where its tail ought to be. He tied it in the stable the wrong way round.

HERTEL, no. 68; HEYNE, no. 9; LESZCZYŃSKI, no. 43; *Hagha Dagha*, no. 34.

74. The philosopher accounts for the greatest wonder he met with when travelling by boat: The safe return to the shore.

HERTEL, no. 69; HEYNE, no. 24; *Hagha Dagha*, no. 5.

'ATTĀR: *Mošibat-Nāme*, chapter 23, no. 6 = RITTER, 60; *Arabia ridens*, no. 736 [1030 *Nat̄r* 2, 186/1; 1200 *Zirāf*, 120/-6 and others].

75. The vizier quits the ruler's service and retires to worship God. He quotes five good reasons to do so.

HERTEL, no. 70; *Hagha Dagha*, no. 69; LEBEDEV 1972, no. B 47.

76. Ayaz, the beloved slave of Maḥmud-e Gāznavi, keeps his old clothes. Every day he looks at them so as never to forget his original state and the ruler's kindness.

HERTEL, no. 71; LESZCZYŃSKI, no. 46; *Hagha Dagha*, no. 65; LEBEDEV 1958, 184.

'ATTĀR: *Mošibat-Nāme*, chapter 10, no. 11 = RITTER, 300; RUMI: *Maṣnavi* V, verse 1857 ff.; N. MANUCCI: *Storia do Mogor* (1653-1708) = *Zeitschrift für Volkskunde* 33/34 (1923/24), 73-75 (also TAVERNIER: *Voyages de Perse* I, 9); cf. CHAUVIN II, 119, no. 104.

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#### TALE TYPES AND MOTIFS

- AaTh 890 = 13; 921 A = 21; 926 = 1; 1362 A\* = 32; 1525 B = 72; 1543 = 15; 1558 = 63; 1591 = 7; 1834 = 33; 2040 = 66.
- Mot. H 44 = 2; H 504.1.3 = 68; H 585.1 = 21; J 1141.1.4 = 12; J 1141.1.5 = 4; J 1141.1.6 = 8; J 1141.1.8 = 10; J 1141.5 = 11; J 1151.3 = 47; J 1154.2 = 14; J 1161.1 = 7; J 1161.2 = 13; J 1171.1 = 1; J 1174.3 = 3; J 1193.2 = 50; J 1276.1 = 32; J 1332 = 53; J 1352.1 = 31; J 1371 = 17; J 1423 = 41; J 1454 = 38; J 1561.3 = 63; J 1603 = 23; J 2214.3.1 = 34; J 2242.1 = 39; J 2377 = 60; K 137.2 = 30; K 231.7 = 47; K 341.8 = 72; K 421.1 = 67; K 1667.1.1 = 67; L 392.1 = 69; X 372.3 = 23; X 436 = 33; Z 46 = 66.

CONCORDANCE TO THE *HEKĀYĀT-E LAṬĪF*  
(GLADWIN'S EDITION OF 1801)

Gladwin	Hertel	Heyne	Lesz- czyński	Hagha	L 1955	L 1958	L 1972	Arabia	Content
1	1	55		42				1167	Cutting the child in two (AaTh 926)
2	88							1171	Special perfume convicts adulterer (Mot. H 44)
3	89								Allegedly raped girl fights for money (Mot. J 1174.3)
4	2	40	52	60		163 f.		139	Thief has cotton in his beard (Mot. J 1141.1.5)
5	90								Just king kills intruder in the dark
6	3	10	40					1172	King greets betrayed depositor
7	4	48		64		182 f.		1170	Deposit only for both deposit-ors together (AaTh 1170)
8	5	7	3	54			B 41		Cutting off the salve's head (Mot. J 1141.1.6)
9	6						B 48	813	Unjust banker is to be the judge's deputy
10	7		27						Murderess is ready to strip (Mot. J 1141.1.8)
11	8	30						449	Unjust banker has had bag repaired (Mot. J 1141.5)
12	9	27		39	145	152			Thief's stick will grow (Mot. J 1141.1.4)
13	10	57	5	43	130 f.	141 f.			A pound of flesh (AaTh 890)
14	11	2							Making an image of the missing ruby (Mot. J 1154.2)
15	12	23	36	75	138 ff.	147 ff.		447	The tree's testimony (AaTh 1543 D*)
16	13	25	6	71	130	141		468	The clever fisherman
17	14	36	25	63	125 f.	137 f.			Preparing a list of fools (Mot. J 1371)

Gladwin	Hertel	Heyne	Lesz- czyński	Hagha	L 1955	L 1958	L 1972	Arabia	Content
18	15	51		30			B 42		Condemned poet is trembling from fear
19	91		44	46	115 f.	129 f.		1076	Sister said to be much handsomer
20	16	11	53	6		164		309	The hunchback's wish
21	17	42	14	35	124	136			Six loaves of bread (AaTh 921 A)
22	18		2	36					Why "Fortune" came to Tamerlan
23	19	39	17	31				1009	Eating burnt bread (Mot. J 1603)
24	20	15		12					Slapping the face before execution
25	21	41	15	28					Poet waits for stingy man's burial
26	22	43	7	32		185			Dream of losing one's teeth
27	23	44	16	4	143	150			Promoted person blind to former friend
28	24	38		62					Humiliated ruler laughs about turn of fortune
29	25	49		19				(331)	Ruler misses the bird
30	26	1	26	53					Parrot speaks Persian (cf. Mot. K 137.2)
31	27	4	10	1					Carrying the burden of two asses (Mot. J 1352.1)
32	92		23	3				848	Child born three months after marriage (AaTh 1362 A*)
33	28	33	11	51	144	151 f.			Priest's beard reminds of dead goat (AaTh 1834)
34	29	20	4	20					Thief must come to the cemetery (Mot. J 2214.3.1)
35	30	31	39	10	141	149			Dates eaten together with kernels
36	31	52		50				525	Asking not enough, too much

Gladwin	Hertel	Heyne	Lesz- czyński	Hagha	L 1955	L 1958	L 1972	Arabia	Content
37	32	28		49					Condemned person is to be killed by elephant
38	33	29	32	9			B 44		Man's portray of a lion (Mot. J 1454)
39	34	5	8	21	119	132			Scribe cannot deliver letter (Mot. J 2242.1)
40	35	58		33	131	142		741	Watching the man writing a letter
41	36	45		44			B 53	91	Cock and hawk (Mot. J 1423)
42	37	3							Asking for one's beard
43	38		38					336	The ugly man's ulcer
44	39	59	13	40	124 f.	136 f.			Crow taken as a good omen
45	40	46	20	2	138	147			Doctor passing the cemetery
46	41	35	30	45	143 f.	151		442	Abuse by allegedly mad person
47	42	21	45	47		185 f.		58	Promise as payment (Mot. J 1551.3; K 231.7)
48	43	34		23		170			Blackening the face as punishment
49	44	32	19	27	128	139		743	Blind man and his lantern
50	45	16	33	55	137	146			Value of a blow (Mot. J 1193.2)
51	46	47		13	143	151		1010	Painter becomes doctor
52	47	26		14	117	130			Distance to an ass?
53	48	60	57	7	138	147		644	Beggar wants bread, not intercourse (Mot. J 1332)
54	49			24	116	130		124	Wise man rejects official position
55	50	13		59			B 40		Beggar shoots with the bow
56	51	53	18	41	145	152			Long beard indicates foolishness
57	52	54		68			B 46		Betting in the king's name

Gladwin	Hertel	Heyne	Lesz- czyński	Hagha	L 1955	L 1958	L 1972	Arabia	Content
58	53	22		15	118	132		1074	Pulling one's beard while dreaming
59	54		24	74			B 45	1073	Brick proves God's existence
60	55	17	9	72	126 f.	138			Philosophical watchman (Mot. J 2377)
61	56	56		8				71	Granting everything except request
62	57	50		25			B 39	487	Ring as souvenir
63	58	12		58	127	138 f.		1243	Invitation for the clothes (AaTh 1558)
64	59								Wrong message about victory
65	60	19		37	142	150		240	Astrologer's head cut off
66	61		35	67				811	News change according to hospitality (AaTh 2040)
67	62			57		178 f.		499	The buried treasure (Mot. K 421.1; K 1667.1.1)
68	63	14	28						Contest in painting (Mot. J 504.1.3)
69	64	37		11		184 f.		(474)	Mosquito teaches the selfish ruler
70	65	8	29	61	140 f.	149			Trying the armour's strength
71	66			70		182			Wheat as high as an elephant
72	67	6		38	115	129			Thief demonstrates how to steal a horse (AaTh 1525 B)
73	68	9	43	34					Wonderful animal
74	69	24		5				736	Greatest wonder when travelling by boat
75	70			69			B 47		Clever vizier seeing God
76	71		46	65		184			Ayaz regarding his old clothing